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## ABYSSINIAN APOCALYPSES.

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While I was staying in Jerusalem in December, 1899, and January, 1900, as a member of the American Archæological Expedition to Syria, sent out under the patronage of Mr. V. Everit Macy, Mr. I. N. Phelps Stokes, Messrs. Clarence and B. T. B. Hyde, of New York, I made the acquaintance of a number of Abyssinian monks. Notes about the manuscripts and the other property of their convents have already been published in the *Zeitschrift für Assyriologie*, Vol. XVI. A few Ethiopic manuscripts I collected while I was there: Psalters, hymnals, and prayers—among them a comparatively old manuscript of **አርዳእት**—also Amharic songs and Tigrīña prose-pieces (see “Tigrīña-Texte im Dialekte von Tanbēn,” in *Wiener Zeitschr. f. d. Kunde des Morgenl.*, Vol. XVI, pp. 211–25). Another Ethiopic manuscript was sent to me later to Germany, containing a letter from the writer, two short apocalypses, and a selection of *apophthegmata* (from the **መጽሐፈ : ፋባስፋ : ጠቢባን**). This manuscript is written on paper, and contains fourteen leaves measuring 0.20×0.13 m., each with nineteen lines in one column, fol. 1 *vo*–3 *vo*, however, and fol. 12 *vo* are blank. It was written by Kidāna Wald, a young deacon from Shoa (see *ZA.*, Vol. XVI, p. 112, col. *a*), probably during the summer of 1900. The writing is bold and uneven, but plain and legible.

The letter on fol. 1 *ro* reads as follows :

**ኦዶክተር : ሊትመን : ርእሰ : ጠቢባን :: ናሁ : ጸሐፍኩ : ለከ : ዘንት : መጽ  
ሐፈ : በብዙጥ : አስተሐምጥ : ወጽሒቅ : ከመ : ይኩንከ : ረባሐ :: ወኢይምሰል  
ከ : ዘይትረከብ : በንብ : ዙሉ : ዘእንበሰ : በቤት : መንገምት : ወበደር : ሥልጣ  
ን : ወብዙጥ : ብየ : ዘእጽሕፍ : ለከ : ወባሕቺ : ኢያእመርኩ : መፍቅደከ :: ክ  
ሥት : ሊት : ማጥሠሠከ : ወእገብር : ለከ : ጽእሙ : ወርቅሰ : ወብተር : አልብየ :  
እምዘብየሰ : እሁበከ : ወኢይከልእከ :: ወይእኬ፤ እመ : አስተፍግሕከ፤ አከ፤  
አስተፊሥሐከ : ድጎረ :: እንዘ : እብል : አርጎብ : አፋከ' : ወእመልእ : ለከ : እስ**

<sup>1</sup> Read 'afūka; the letter fū is missing in the font of the Press.

መ : ብዙጥ : በጎቤየ : ዜናሃ : ወምሥጢራ : ለኢትዮጵያ : ይቤ : ኪዳነ : ወልድ : ተጽሕፈ : አመ : ነ ወ ኧ ለመስከረም ::

(Address.) Behold, I have written for thee this book with much care and zeal, that it may bring thee gain. And believe not that it is found everywhere: [nay, it is] only in the "House of the Kingdom and the Convent of the Reign" [*i. e.*, the Abyssinian convent in Jerusalem]. And I have much that I might write to thee, only I do not know thy pleasure. Reveal unto me thy wish, and I shall do so for thee. Gold and silver have I not, but from what I have I shall give thee and not keep from thee. And now if thou rejoicest me, I shall rejoice thee afterwards, saying: Open thy mouth and I shall fill it for thee. For plentiful with me are the history and the mysteri[es] of Ethiopia. [Thus] spake Kidāna Wald. Written on the 15th of Maskarram [= September 25].

The two apocalypses fill fol. 4<sup>ro</sup>–10<sup>vo</sup>. The first is called "The Third Miracle of St. Victor" and is represented as a vision and a prophecy of St. Victor unto his mother Martha; the second is given the form of a speech of "our Lord." The leading thought in each of them is that the king of Abyssinia and the king of Rome will go with their patriarchs and armies to Jerusalem, that there the mass will be celebrated by both parties, that the Holy Ghost will come down from heaven and rest upon the host of the Abyssinians, and that then all—Jews, Muhammedans, and Romans—will be converted to the "true faith" of the Abyssinians. This is partly based on the *Kebra Nagast*; see F. Praetorius, *Fabula de Regina Sabala apud Aethiopes*, Halle, 1870, p. 28, note 3; a full edition of this interesting and important book, by Professor Bezold, of Heidelberg University, is now in preparation. The details differ in the two versions. Somewhat indistinct is the rôle assigned to the Coptic church, of which the Abyssinian church is a dependent (although the Abyssinians in Jerusalem do not like to acknowledge it now; see *ZA.*, Vol. XVI, pp. 102–105). Both the friendly relations and the recent quarrels seem to be reflected in our texts. At any rate it will be safe to suppose that the apocalyptic ideas put forth here were fostered especially in the sixteenth century A. D., the time when the Roman church tried to bring the Abyssinians under her tutelage and when the well known ecclesiastical war in Abyssinia was fought.

Whether this "History of Ethiopia" (ታሪክ : ዘኢትዮጵያ), as Kidāna Wald calls it,<sup>1</sup> was copied by him from another manu-

<sup>1</sup> The first Apocalypse he entitles also "History of Victor."

script, or whether it is an original composition of his own, he does not say. Had I asked him, he would certainly have asserted the latter; and this is not unlikely to be the case. Kidāna Wald is a poet: when I left Jerusalem, he presented me with an Amharic hymn in my honor (ፆ፩), adding that the king of Abyssinia would give a village or a herd of cattle to the poet who made such an ode for him. I not being a king, and having no village or cattle, had to express my gratitude in some other way. It is therefore possible that he, having literary gifts, composed these two texts himself, and that from his knowledge of the *Kebra Nagast*, of the legend of Victor and of the New Testament he drew the form in which he presents the apocalyptic ideas which are current among the Abyssinians at the present day, and have perhaps been so for several hundred years.

Victor must be a popular saint in the Coptic church, to judge from the elaborate descriptions of his life in the "Éloges du Martyr Victor, Fils de Romanus," published and translated by M. U. Bouriant, in *Mémoires publiés par les membres de la Mission Archéologique Française*, Vol. VIII, 2, Paris, 1893 (cf. also Atkinson, "On South-Coptic Texts: a Criticism on M. Bouriant's 'Éloge du Martyr Victor, fils de Romanus,'" *Proc. of the Royal Irish Academy*, 3d series, Vol. II). Besides the account of Victor's life in the Synaxarium (his day is the 27th of Miyāzyā = May 4), there seems to be known only one Ethiopic manuscript "Life of Victor," in the d'Abbadie collection, No. 179. Kidāna Wald may have read both: that the latter is not mentioned in my catalogue of the manuscripts in Jerusalem, is perhaps due to the fact that it was the private property of one of the monks, for I did not have time to catalogue the books owned in private by the monks themselves. In the Coptic *Éloges* there are only two formal points of similarity with our present text: 1) the fact that Victor spoke to his mother Martha before he went to the prison (Bouriant, pp. 179 sq.); 2) the fact that miracles and visions of Victor are reported after his death (*loc. cit.*, pp. 234 sq.).

The second apocalypse (MS. fol. 7<sup>vo</sup>–10<sup>vo</sup>) is much influenced by the biblical Book of Revelation; compare especially vs. 21 with Rev. 1:14 sq.; 4:3 sq. Also vs. 2 probably goes back to Luke 13:30 by the way of Rev. 6:16. The abrupt beginning of the apocalypse under discussion seems to imply that it was once connected with a preceding part. But this is not necessarily

so. We have in these two brief documents, written and perhaps composed by Kīdāna Wald, true apocalyptic literature that takes us back, as it were, to the times of the late Jewish and of the early Christian literary activity. They are both of them instructive and interesting, as to the growth of such ideas and the literary form in which they are written down.

In editing this manuscript I have divided the text into verses, and introduced a very few orthographical changes. Except for these I have given the original exactly as it was written. This has been the more possible, since Kīdāna Wald has shown a remarkable knowledge of Geez and has made almost no grammatical mistakes at all. Of course, as in all later Ethiopic manuscripts, አ and ዐ, ሀ, ሐ, and ኀ are constantly confused; ኃ is usually the sign for both *hā* and *hă* (cf. Praetorius, *Grammatik der Tigriñasprache*, p. 20). Consequently my changes affect only the spelling of the so-called gutturals; in every case where a more serious change has been made I have given the original reading in the annotation. Square brackets [ ] indicate additions to the manuscript or to the literal translation; the letters or words included in round brackets ( ) should perhaps better be omitted.

## I.

## ግልስ : ተአምር : ዘቅዱስ : ፊቅጦር ::

1. ወእነዘ : ተነውም : በሌሊት : አስተርአደ : ፊቅ[ጦ]ር : ወልዳ : ወይቤላ : ስላም : ለኪ : ማርታ : እምየ ፤

2. ወይእዜኒ : አነ : አሰብወኪ : አእምየ : ኢታግብሪ : ወርቀ : ወብሩረ : ንባ : ዕፀዊፕ : ለዛቲ : ቤተ : ክርስቲያን : እስመ : ይበጽሕ : መዋዕል : አመ : ይመጽኡ : ተንባላት : ወይነግሡ : ባዕለ : ዙሉ : ግብፅ ፤

3. ወአመ : መጽኡ : ውእትሙ : ሶባ : ርእዩ : ዘኮነ : ወርቀ : ወብሩረ : ወክሉ : ዕፀዊፕ : ይነሥቱ : ወደመዘብርዋ : በእነተ : ፍቅረ : ወርቅ ::

4. አላ : አንቲስ : ሕንፂ : በአእባን : ወበዕፀው : ወበሐዊን : ወትነብር : ነዋ ኃ : መዋዕለ ::

5. ወሶባ : ስመዓት : ማርታ : ከመ : ይነግሡ : ተንባላት : በብሔረ : ግብፅ ፤ ንዝነት : በእነተ : ሕገ : ክርስትስ ፤

6. ወትቤ : እመሰ : ከመዝ : ወልድየ : ለምንትኬ : እዓሙ<sup>1</sup> : በሐኒጸ : ቤተ : ክርስቲያን ፤

<sup>1</sup> MS. ይዓሙ.

7. ወይቤላ፡ ፊቅጦር፡ ኢትገዝ፤ ሕእምየ፡ እስመ፡ አመ፡ ይመጽኡ፡ ተንባላት፡ ኢይጸራ፡ ሕ፡ ክርስቲስ፡ ውስተ፡ ዘሱ፡ በሐውርት፡ ።

8. እስመ፡ ይኩበር፡ አሚን፡ ጾም፡ ወጸሎት፡ ወቅርባን፡ ወትፈደፍድ፡ ጽን፡ ሃይማኖት፡ እንዘ፡ ይኩበሩ፡ ምስለ፡ ዕልዋን፡ ተንባላት፡ ።

9. ንበ፡ መንበረ፡ ማርቆስ፡ ኢይትኃደ፡ ተሰይሞ፡ ሊቀ፡ ጳጳሳት፡ ወበእደ፡ ሊቀ፡ ጳጳሳት፤ ኢይትኃደ፡ በበመትልው፡ ተሰይሞ፡ ጳጳሳት፡ ወኤጲስ፡ ቀጳሳት፡ ቀሳውስት፡ ወዲያቆናት፡ ።

10. መመንግሥተ፡ ተንባላትስ፡ ጎዳጣን፡ መዋዕል፡ እሙንቸ፡ ሶበ፡ ይገብሩ፡ ክርስቲያን፡ ፈቃድ፡ እገዚአብሔር፡ ።

11. ወእምድጎረ፡ ጎዳጥ፡ መዋዕል፡ ይነገሥ፡ እገዚአብሔር፡ ላዕለ፡ አህጉረ፡ ኢትዮጵያ፡ ብእሴ፡ ቅዱስ፡ ወመፍቀሬ፡ ክርስቲስ፡ ወበእደ፡ ዚአሁ፡ ይትነሡቸ፡ ተንባላት፡ ወክረማውያን፡ ።

12. ወይገርሩ፡ ሱቸ፡ ነገሥተ፡ አሕዛብ፡ ወግብፃውያን፡ ወይገብኡ፡ ውስተ፡ አብያቲሆሙ፡ ወያስተርእዩ፡ እስከ፡ አጽናፈ፡ ዓለም፡ ።

13. ወሊቀ፡ ጳጳሳት፡ ዘይሰየም፡ በውእቸ፡ መዋዕል፡ ይትኃባእ፡ በውስተ፡ ደብር፡ ወይጼሊ፡ ንበ፡ እገዚአብሔር፡ በእነተ፡ ሕዝቡ፡ ወይስምዕ<sup>1</sup>፡ አምላኩ፡ ጸሎት፡ ።

14. ወይበጽሕ፡ ንቤሁ፡ መኩንነ፡ ሠራዊት፡ እምነበ፡ ንጉሠ፡ ኢትዮጵያ፡ ወይነገሥ፡ ላዕለ፡ ምድረ፡ ግብ፡ ፤ ወ ፩ አውራጃ፡ ወይሄል፡ በሰላም፡ ወበፍሥሐ፡ ዓቢይ፡ ።

15. ወእምዝ፡ ሶበ፡ ይመጽእ፡ ዝንቸ፡ ንጉሠ፡ ሮሜ፡ ይመልእ፡ መፃተ፡ ወይጽሕፍ፡ ንበ፡ አብያዲሁ፡ ነገሥተ፡ ወይትነሥኡ፡ ምስሌሁ፡ ፭ ነገሥተ፡ ወይነገድ፡ በውስተ፡ ባሕር፡ እስከ፡ ኢየሩሳሌም፡ ።

16. ወሶበ፡ ይስምዕ፡ መኩንነ፡ ንጉሠ፡ ኢትዮጵያ፡ ይጉይይ፡ በጎቡእ፡ ምስለ፡ ሠራዊቱ፡ ወይበጽሕ፡ ንበ፡ ላዕላይ፡ ግብ፡ ወይልእክ፡ ንበ፡ ንጉሠ፡ ኢትዮጵያ፡ እንዘ፡ ይጠቅ፡ ግብረ፡ ዘኮነ፡ ።

17. ወሶበ፡ ይስምዕ፡ ንጉሠ፡ ኢትዮጵያ፡ ይመልእ፡ መፃተ፡ ወይመጽእ፡ ንበ፡ ምድረ፡ ግብ፡ ወይነገሥ፡ ላዕሌሃ፡ ወይፈኑ፡ ሊቀ፡ ጳጳሳቲሁ፡ ንበ፡ ንጉሠ፡ ሮም፡ ወካልኣን፡ ሰብእ፡ ምስሌሁ፡ እምነ፡ ዓባይቸ፡ ።

18. ወሶበ፡ የሐውሩ፡ እሙንቸ፡ ካዕበ፡ ውእተሙ፡ ይፈንዉ፡ ሊቀ፡ ጳጳሳቲሆሙ፡ ወይኩባሩ፡ ውስተ፡ ፩ መካን፡ ጉባኤ፡ ወይትሐተቸ፡ በበይናቲሆሙ፡ በእነተ፡ ሃይማኖት፡ ርትዕት፡ ።

19. ወእምድጎረ፡ ተፍጻሚተ፡ ዓመት፡ ይብል፡ ሊቀ፡ ጳጳሳት፡ ኢትዮጵያ

በሊቀ : ጳጳሳት : ሮሜ : ንሑርኬ : ውስት : ኢየሩሳሌም : ከመ : ናብዕል : ንሕክኬ :  
፩ ኤነ : ምስለ : ፩ ቱ : ነገሥትነ ::

20. ወዙሉ : ለ ፪፩ ዱ : ይቀም : ወይዳሊ : ውስት : መካነ : መቅደስ : መን  
ገሥቱ : ወዙሉ : ሰብእ : (ዘ)ይሬኢ : ንባ : መንፈስ : ቅዱስ : እነዘ : ይወርድ :  
እምሰማይ : ንባ : ቍርባን : በርትዕት : ሃ[ይ]ማኖት ::

21. ወከመዝ : የኃብሩ : ነገሥት : ወሊቃነ : ጳጳሳት : ወይትነሥኡ : ወይመ  
ጽኡ : ንባ : ኢየሩሳሌም : ወይበውፁ : ውስት : ቤት : መቅደስ : ወያርገ<sup>1</sup> : ቍ-  
ርባነ : ባዕሌሁ ::

22. ወእምድኅረ : አንብቦት : ወንጌል : ይሬኢ : ዙሉ : ሰብእ : [ንባ :] መን  
ፈስ : ቅዱስ : እነዘ : ይወርድ : ባዕለ : ቍርባነ : ሊቀ<sup>2</sup> : ጳጳሳት : እለ : እስክ[ን]  
ድርድር ::

23. ወሶባ : ይሬእዩ : ሮም : ዘንተ : ይፈርሁ : ፈድፋድ : ወየኃዘኑ : ወይት  
ሐወኩ : ወይነሥኡ : ኅብስትሙ : እምባዕለ : ማዕዳቲሆሙ : ወይዌርጢ : ውስ-  
ት : ባሕር : ወያውእዩ : በእሳት : መዳሕፍቲሆሙ :

24. ወይብሉ : በሁከት : ሐሌ : ለነ : እስመ : ተሠልጠት : ኃጢአት : ባዕሌ  
ነ :: ወባሕቱ : ኢኮነ : ዝንቱ : በእንተ : ኃጢአትነ : ሐባ : በእንተ : ብዘኃ : ኃጢአ-  
ት : ዘገብሩ : ሕበዌነ : በድፍረትሙ : እኪት ፤

25. ወበይእቲ : ሰዓት : ደደንኑ : ወይሰገዱ : ለሊቀ<sup>3</sup> : ጳጳሳት : ዘኢትዮጵያ ::  
ወይብልዎ : ባርክ : ባዕሌነ : ሐቡነ :

26. ወይትእምኑ : ፩ ቱ : ነገሥት : በበይናቲሆሙ :: ወይትካየዱ : ወየኃድ-  
ገ : ንጉሠ : ሮም : ውስት : ምድረ : ገብፅ : ወልደ : እኑሁ : ወንጉሠ : ኢትዮጵ-  
ያ : ሐሙሁ :: ወይገብኡ : ለሰብሔሮሙ ::

27. በአማንኬ : ሕእምየ : ዓቢይ : ፍሥሐ : ይከውን : ለሰብእ : በውእቱ :  
መዋዕል : እስክ : ይቀውሙ : ሕያዋን : ባዕለ : መቃብረ : ምውታን : ወይብልዎ  
ሙ : ተንሥኡኬ ፤ ከመ : ትርሐዩ : ዘንተ : ፍገዓ : ዓቢየ ፤ ወጸጋት : ብዙኃት : ሠ  
ናደተ : እንተ : ገብረ : ለነ : እገዚአብሔር ፤

28. ወበውእቱ : መዋዕል : ይከውን : ዙሉ : ሰብእ : ገባርያነ : ፈቃደ : እገ  
ዚአብሔር ::

29. ወንጉሠ : ኢትዮጵያ : ደወስብ : ወለት : ንጉሠ : ዮናናውያን : ዘውእት  
ሙ : ሕፍር[ን]ጋውያን ::

30. ወይከውን : ዓቢይ : ሰባም : ወፍሥሐ : ውስት : ዙሉ : ዓለም : ፱ ዓመ-  
ት ፤ ወይገብር : እገዚአብሔር : ምሕረት : ባዕለ : ሕዝቡ ::

<sup>1</sup> MS. የዓርጉ .<sup>2</sup> MS. ሊቀነ .<sup>3</sup> MS. ለሊቃነ .

31. ወእምድኅረ : ፈጸመ : ነገርታ : ለእሙ : ዘነተ : ድሉ : ትንቢተ : ቅዱስ : ፈቅጦር : ይጮላ : ለእሙ : ሰላም : ለኪ : እምርታ : እምየ : ወዘነተ : [ብሂሉ :] ሖረ : እምነፃ ።

32. ወውእተ : ጊዜ : ነቅሐት : እምንጥማ : ወነበረት : እንዘ : ትተፈግሐ ። ወአፈድፈድት : ሐኒጸ : ፊት : ክርስቲያን : እምይእቲ : ፀለት : ወተፈሥሐት : ወአእኩተት ።

ተፈጸመ : ስብሐት : ለእ ።

## II.

በስመ : ሥሉስ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ጁ አምላክ ።

1. ወይጮሉ : እግዚእነ : ስማፀ : እንግርክ : በእነተ : ይእቲ : ፀለት : ዘኢይ ትከሃል : ይዘነው<sup>1</sup> : በልሳነ : ፍጡራን : በእነተ : ኃይለ : ምንዳቤ : ወመንሱት : ዘይከውን : ላዕለ : ድሉሙ : ኃጥኣን :

2. እስከ : ይብልዎሙ : ለአድባር : ድቋ : ላዕሌነ : ወለአውግርኒ : ደፍነነ :

3. ነፃ : ሰሜን : ተነጻሕ : ላዕሌነ : ወክድዝ ። ንፂ : ባሕር : አስጥመነ : ወኅብ ገነ : እምገጸ : ግርማ : መፃቱ : ለእግዚአብሔር ።

4. እስመ : ተንሥኦ : መፃተ : ኃይሉ : ይቀጠቅጣ : ለምድር ። ወናሁ : [ተ] ሐስወ : ድሉሙ : ፍጡራን : እስከ : [ኢ]ያስተርእዩነ ።

5. አይቱ : ሀሉ : ፀሐይ : ወአይቱ : ተኃብኦ : ወርኅ ። ወእፎ : ከመ : ቂፀል : ተነገፋ<sup>2</sup> : ከዋክብት ።

6. ወሰማያትኒ : ዘእንበለ : ድምፅ : ሰሰላ ። ወምድር : ጉየት ።

7. ወአብሐርትኒ : ተሐብኦ : ወተመሰገፈ : ድሉ : ፍጥረት : እምውእየተ : እሳቱ : ለዘይኳንን ፤

8. እስመ : ብዑዓን : እምነነ : ካልኣን : ፍጡራን : እለ : ተደምሰሉ : እምቅ ድመ : እማንቱ : መጥፀል ፤

9. ወይትነሥኡ<sup>3</sup> : ጁ ነገሥት ። ጁ ነገሡ : ርም : ወ ጁ ነገሡ : ኢትዮጵያ ፤ ወይትጋብኦ : በዝ : መካን : ምስለ : ሊቃነ : ጳጳሳቲሆሙ ። ወምስለ : ሠራዊትሙ : ወምስለ : ድሉ : ሐዝብ ።

10. ወይነብሩ : በዘየ : መጠነ : ጁ አውራኅ : እንዘ : ያስተራትፀ : ሃይማኖተ ፤

11. ወአሜሃ : ይከውን : ወክሕ : በቃል : ወበልሳን ። እንዘ : ይብሉ : ሃይማኖት : ዘዚእነ : ይጌይስ ።

<sup>1</sup> MS. ይዘነው .

<sup>2</sup> Read *tanagfū* (cf. p. 83, note).

<sup>3</sup> The *ወ* stands in the MS. before *እምቅድመ* (in vs. 8), but its transposition is necessarily required by the context.



12. ወእምድሃረዝ፡ ይትነግእ፡ ሊቀ፡ ጳጳሳት፡ ዘእለእስክንድርያ ፤ ወይብ ል፡ በቅድመ፡ ዙሉ፡ ጉባኤ ፤

13. በምዑኒ፡ ሕዝብ፡ እለ፡ ጸውዖሙ፡ እገዚአብሔር፡ ነበ፡ ሐዲስ፡ ልደ ት። ወነበ፡ ጥንተ፡ ተፈጥሮ። ከመ፡ ይረሲክሙ፡ መሲሓውያነ<sup>1</sup>፡ በአሚኑ፡ ወ ልዱ፡ ብሔት ፤

14. ርኢኩ፡ ዮም፡ በዛቲ፡ ሴሊት፡ ራእየ፡ ገሩመ፡ ወቅዱስ። ወባሕቶ፡ ኢ ይነገር፡ ዘራእየ፡ እስመ፡ አልቦ፡ ዘየአምዚ።

15. ወባሕቶ፡ ሰኢኩ፡ ኢየሩሳሌም፡ ወአምጽኡ፡ መሬተ፡ እምጉልጉታ፡ ወነስከስ፡ ውስተ፡ ቤተ፡ ክርስቲያን።

16. ወነገበር፡ ቅዳሴ፡ አነ፡ እንተ፡ ፩ ገጽ፡ ወአንተ፡ እንተ፡ ፩ ገጽ፡ ገበር፡ ቅዳሴ።

17. ወነበ፡ ዘካነ፡ ተአምር፡ እምሰማይ፡ ደበ፡ ፩ እምነ፡ እንዘ፡ ይሬእዩ፡ ዙሉ፡ ሕዝብ፡ በውእቶኬ፡ ሃይማኖት፡ ነገበር፡ ዙልነ።

18. ወይብሉ፡ ዙሉ፡ ሕዝብ፡ በ ፩ አፍ፡ ሠመርነ፡ ሠመርነ።

19. ወይገብሩ፡ ቅዳሴ፡ ወይብሉ፡ ኪራዩላይሶን። ወይብሉ፡ ሕዝብ፡ ብፁዕ፡ ውእቶ፡ ዘይሬኢ፡ ማኅለቅት፡ ሰዝነገር።

20. ወአይሁድኒ፡ ወተንባላትኒ፡ ወአረሚኒ፡ ይብሉ፡ ከመዘ። ወነሕዚ፡ ንከ ውን፡ ክርስቲያነ፡ ለእመ፡ ርኢነ፡ ዮም፡ ተአምረ፡ እምሰማይ፡ ወይደገሙ፡ ኪርዩላይሶን፡ ወይሄልሉ።

21. ወሶቤሃ፡ ይወርድ፡ መንፈስ፡ ቅዱስ፡ በርእየተ፡ ርግብ፡ ፀአዳ ፤ ገጹ፡ ከመ፡ ሰብእ፡ ወክማዱ፡ ነዊኅ፡ ከመ፡ ንስር።

22. ወጸጉረ፡ ዘባኑ፡ ከመ፡ እንቁ፡ ኢያስጲድ። ወሰርዳኖን፡ ወአክናፊሁ፡ ይበርቅ፡ ከመ፡ ፀአዕ፡ መጠነ፡ ፫ ዓመት፡ ወከመ፡ ቀስተ፡ ደመና ፤

23. ወእገፊሁኒ፡ ከመ፡ ብርተ፡ ሊባኖስ፡ ርሱን ፤ ወአዕይንቲሁኒ፡ ከመ፡ ፀ ሐይ፡ ዘያንፀበርቅ።

24. ክርሱ፡ ሠሌዳ፡ ከመ፡ በረድ፡ ፀዓዳ፡ ወእምአፋሁ<sup>2</sup>፡ ይወጽእ፡ ልሳነ፡ እሳት፡ ዘቦቶ፡ ፻ ወ ፪፡ አዝፋር፡ ወደበ፡ ርኢሉ፡ ትኩል፡ ማዕተበ፡ ብርሃን ፤

25. ወማዕከለ፡ ውእቶ፡ ማዕተብ፡ ያስተርኢ፡ ገሃደ፡ ከመ፡ በገዕ፡ ፀዓዳ። ወቦቶ፡ ፭ አቅርንት፡ ወ ፭ አዕይንት ፤

26. ወይብብ፡ ገሃደ፡ በቃለ፡ እኝለመሕደው፡ እንዘ፡ ይብል፡ አነ፡ ውእቶ፡ ኢየሱስ፡ ዘቤተ፡ ልሔም፡ ወይሁዳ።

27. ወዘንተ፡ ብሂሉ፡ ይብር፡ ደበ፡ ቍርባኑ፡ ለሊቀ፡ ጳጳሳት፡ ዘእለእስክንድርያ ፤ ወእምዘ፡ የዓርገ፡ ውስተ፡ ሰማይ፡ እንዘ፡ ይሬእይዎ፡ ዙሉ፡ ሕዝብ። ወክነፊሁ፡ ይጼልል፡ ዓለመ።

<sup>1</sup> MS. መሲሐውያን.

<sup>2</sup> Read *wa'em'afühü* (cf. p. 83, note).

28. ወሶሌፕ ፡ ይዌውዕ ፡ ንጉሠ ፡ ኢትዮብያ ፡ ምስላ ፡ ሠራዊቱ ፡ እስመ ፡ ርእ  
ይዎ ፡ ለእግዚአብሔር ፡ በክብርነቱሆሙ ፡ ወቆመ ፡ ዙሉ ፡ ዓለም ፡ በሃይማኖተ ፡  
ዚአሁ ።

29. ወሮምስ ፡ የዓመደ። ወይደር። መጻሕፍቱሆሙ ፡ ውስተ ፡ ባሕር ።  
ወይጠመቁ ፡ ሮምኒ ፡ ወአይሁድኒ ፡ ወተንባላትኒ ፡ ወአረሚኒ ፡ ዙሉሙ ፡ ኅቡረ ፡  
በስመ ፡ ሥሉስ ፡ ቅዱስ ።

30. ወይጸርሑ ፡ ዕዋዴ ፡ እንዘ ፡ ይብሉ ፡ ቀዳሙስ ፡ ሐዋርያት ፡ ሰበኩ ፡ ለነ ፡  
ውስተ ፡ ዓለም ። ወዮምስ ፡ ለሊሁ ፡ ሐዋርያ ፡ ኮነ ፡ ለነ ፡ እግዚእነ ፡ በክመ ፡ ርኢ  
ክምዎ ፡ ወስማዕክምዎ ፡ ቃሉ ፤

31. ሑሩ ፡ ስብኩ ፡ ለለዘመድክሙ ፡ አይሁድ ፡ ለአይሁድ ፡ ወተንባላት ፡ ለተ  
ንባላት ፡ ወአረሚ ፡ ለአረሚ ፡ ወዘዓበየ ፡ ዓብዮ ፡ ትትህዮ ፡ ሰይፍ ።

32. ወይእተ ፡ አሚረ ፡ አሌባ ፡ እምብዝኃ ፡ ሠራዊቱ ፡ ለንጉሠ ፡ ኢትዮጵያ ፡  
ጸሊማን ፡ ወአጋራውያን ፡ ወብዙኃን ። ወኢትበጽሖሙ ፡ በበአሕቲ ፡ እብን ፡ ለነ  
ሢተታ ፤

33. ወክመዝ ፡ ውእቱ ፡ ትእምርቱ ፡ ለውእቱ ፡ ንጉሥ ፡ ጸሐም ፡ ወላህይ ፡  
ወራትዕ ፡ ወይሥዕር ፡ ለንጉሠ ፡ ምስር ፡ ወይሥይም ፡ ህየንቲሁ ፡ ካልኦ ። ወይመ  
ይጣ ፡ ለግዮን ፡ ከመ ፡ ይንግእ ፡ ጸባሕተ ፡ እምግብፅ ።

34. ወንጉሠ ፡ ሮሜ ፡ ይመልካ ፡ ለኢየሩሳሌም ፡ ወክመዝ ፡ ትእምርቱ ፡ ለው  
እቱ ፡ ንጉሥ ፡ ላህይ ፡ ወነዊኅ ፡ ዘሶቱ ፡ ትእምርተ ፡ መስቀል ፡ ውስተ ፡ አጥባቲሁ ።

35. ወየአት። ለሰብሔሮሙ ፡ ወይትአሠሩ ፡ አሚሃ ፡ አጋንነት ፡ መጠነ ፡ ቄ  
ዓመት ።

36. ወይከውን ፡ ዘኅን ፡ ወፍሥሐ ፡ ወሰላም ፡ ውስተ ፡ ዙሉ ፡ ዓለም ፡ ወእ  
ምብዝነ ፡ ሰላም ፡ ይዘንም ፡ ዝናም ፡ ዘእንበለ ፡ ደመና ። ፭ ዕለታት ።

# TRANSLATION.

## I.

### *The Third Miracle of Saint Victor.*

1. And when she was sleeping at night, her son Victor appeared to her and said unto her: "Hail to thee, Martha, my mother!

2. "And now I teach thee, O my mother, let no gold nor silver be put on the beams of this church; for the days shall come, when the Muham-medans shall arrive and rule over all Egypt.

3. "And when they have arrived, if they see gold and silver and all<sup>1</sup> its beams, they will tear down and destroy it because of their love of gold.

<sup>1</sup> So the MS.; read በዙሉ "on all" ?

4. "But do thou build of stones and of beams and of iron, and it shall endure many days."

5. And when Martha heard that the Muhammedans would rule in the land of Egypt, she was grieved for the religion of Christ.

6. And she said : "If it be thus, my son, why shall I labour to build a church?"

7. And Victor said unto her : "Be not grieved, O my mother! For when the Muhammedans come, the religion of Christ shall not cease to be in all countries.

8. "Nay, true fasting and prayer and communion shall continue, and the strength of faith shall be mighty, whilst they dwell with the heretical Muhammedans.

9. "With the see of Marcus, the patriarch shall not cease to be invested; and by the hand of the patriarch there shall not cease to be invested in order archbishops and bishops, priests, and deacons.

10. "And the kingdom of the Muhammedans shall last few days, if the Christians do the will of God.

11. "And after a few days, God shall make to rule over the lands of Ethiopia a holy man that loveth Christ, and by his hand the Muhammedans and the pagans shall be destroyed.

12. "And the kings of the nations and the Egyptians shall [come to] submit to him, and they shall go back to their homes and shall be seen unto the ends of the world.

13. "And the patriarch who shall be invested in those days shall hide himself in a mountain; and he shall pray to God for his people, and his God shall hear his prayer.

14. "And a general of the army shall come unto him from the king of Ethiopia, and he shall rule over the land of Egypt eleven months, and they shall be in peace and great joy.

15. "And after that, when this shall come to pass, the king of Rome shall be full of wrath, and he shall write to his friends the kings. And seven kings shall rise with him, and he shall travel on the sea unto Jerusalem.

16. "But when the general of the king of Ethiopia heareth [this], he shall flee in secret with his army. And he shall come to Upper Egypt, and shall send to the king of Ethiopia making him to know the things that have happened.

17. "And when the king of Ethiopia heareth this, he shall be full of wrath and shall come to the land of Egypt and rule over it and send his patriarch to the king of Rome and others with him of his men of might.

18. "And when they go, they also shall send their patriarch; and [these two] shall be in one place together and hold a council with one another about the true faith.

19. "And after the end of a year, the patriarch of Ethiopia shall say to the patriarch of Rome: 'Let us go to Jerusalem that we both may celebrate [the mass] with both our kings.

20. "‘And each one shall rise and pray in the holy place of his kingdom, and all men shall look upon the Holy Ghost when he cometh down from heaven upon the host [which is offered] in the true faith.’

21. "‘And thus the kings and the patriarchs shall unite and rise and go to Jerusalem, and they shall enter into the holy place and shall celebrate the mass upon it.

22. "‘And after the reading of the gospel, all men shall see the Holy Ghost coming down upon the host of the patriarch of Alexandria.

23. "‘And when [the people of] Rome see this, they shall be in great fear and grief and distress, and they shall take their bread from their tables and throw [it] into the sea, and they shall burn their books with fire.

24. "‘And they shall say in distress: Woe unto us, for sin hath become powerful over us. Only this is not because of our sins, but because of the many sins which our fathers have committed in their wicked pride.

25. "‘And in that hour they shall bow down and fall before the patriarch of Ethiopia, and they shall say unto him: ‘Bless us, our father!’

26. "‘And the two kings shall embrace each other and make a covenant. And the king of Rome shall leave his brother’s son in the land of Egypt, and the king of Ethiopia his son-in-law; and they shall go back to their country.

27. "‘Verily, O my mother, there shall be great joy to men in those days, so that even the living shall stand upon the graves of the dead and shall say unto them: ‘Rise, that ye may see this great joy and the manifold beauteous favors which God hath bestowed upon us!’

28. "‘And in those days all men shall be doers of the will of God.

29. "‘And the king of Ethiopia shall wed the daughter of the king of the Greeks, which are the Franks.

30. "‘And there shall be great peace and joy in the whole world forty years. And God shall show his mercy unto his people.’

31. And after he had finished telling his mother all this prophecy, Saint Victor said unto his mother: "‘Hail to thee, O Martha, my mother!’" And [having] thus [spoken], he left her.

32. And at that moment she awoke from her sleep and was in joy. And she built with zeal the church from that day forward, and she rejoiced and gave thanks unto him.

[This] is finished: praise be to God!

## II.

*In the name of the Triune, the Father and the Son and the Holy Ghost, One God!*

1. And our Lord spake unto him: Hearken, I will tell thee of that day which cannot be told of by the tongue of mortals because of the greatness of the anguish and of the affliction that shall come upon all sinners.

2. Until they shall say to the mountains, Fall on us; and to the hills, Cover us.

3. Come, O south wind, sweep down upon us and bury us. Come, O sea, overflow us and hide us from the sight of the terror of God's wrath.

4. For his mighty wrath hath risen to shake the earth. And behold, all mortals are concealed so that they [do not] appear to us.

5. Where is the sun? And where is hidden the moon? And how is it that the stars fall down like leaves?

6. And heaven also is gone without a sound. And the earth hath passed away.

7. And the seas are hidden, and the whole creation is melted by the blaze of the fire of him who judgeth.

8. For happier than we are the other mortals who have perished before those days.

9. And two kings shall rise, one king of Rome, and one king of Ethiopia. And they shall gather to this place with their patriarchs, and with their armies and with all their people.

10. And they shall remain there a time of six months, reforming the faith.

11. And then shall there be a strife with word and tongue. [For each] shall say: "Our faith is better!"

12. And after that shall rise the patriarch of Alexandria and shall say before the whole assembly:

13. "Listen to me, ye people, which God hath called to a new birth and to the beginning of [another] creation, that he make you Christians by believing in his only begotten son.

14. "I have seen today in this night a sublime and holy vision. Yet I shall not tell this vision, for nobody will believe me.

15. "But send to Jerusalem and bring earth from Golgotha, and let us strew [it] in the church.

16. "And let us celebrate the mass, I on one side, and do thou celebrate the mass on the other side.

17. "And if a miracle from heaven come upon one of us, while all the people see it—in that faith let us all unite!"

18. And all the people shall say with one voice: "We agree, we agree!"

19. And they shall celebrate the mass and say Kyrie eleison. And the people shall say: "Happy he, who seeth the end of this thing."

20. And the Jews and the Muhammedans and the pagans shall speak thus: "We too shall become Christians, if we see today miracles from heaven." And they shall double and treble the Kyrie eleison.

21. And then shall come down the Holy Ghost in the likeness of a white dove. His face is like [that of] a man, and his neck is long, like [that of] an eagle.

22. And the feathers of his back are like jasper stone and a sardius. And his wings shine like a lightning (for three years) and like a rainbow.

23. And his feet are like unto burnished brass refined in a furnace, and his eyes are like the brilliant sun.

24. His body is [as] a plate, white as snow, and from his mouth cometh a fiery tongue with twelve rays. And upon his head is planted a sign of light.

25. And in the midst of this sign shall appear clear the likeness of a white lamb. And it hath seven horns and seven eyes.

26. And it shall speak plainly with the voice of men, saying: "I am Jesus of Bethlehem and Juda."

27. And having said this, he shall rest upon the host of the patriarch of Alexandria. And thereupon shall he ascend to heaven, whilst all the people see him, and his wings shade the earth.

28. And thereupon shall the king of Ethiopia shout with his army, for they have seen God with their eyes, and the whole world shall be of his faith.

29. But Rome shall weep and throw her books into the sea. And Rome and the Jews and the Muhammedans and the pagans shall be baptized all of them together in the name of the holy Triune.

30. And they shall proclaim by a herald saying: "In the former time have the apostles preached to us in the world. But today hath our Lord himself become an apostle to us, like as ye have seen him and heard his voice.

31. "Go, preach every one unto his people, Jews unto Jews, Muhammedans unto Muhammedans, pagans unto pagans; and him, who resists, shall the sword not spare."<sup>1</sup>

32. And woe to that day because of the multitude of the army of the king of Ethiopia, dark [men] and foot-soldiers and many [people]. And it will not come to them, each with one stone, to destroy it.<sup>2</sup>

33. And this is the sign of that king: he is bearded, and handsome and righteous, and he shall depose the king of Egypt and shall put another in his stead. And he shall turn aside the Gihon (= Nile),<sup>3</sup> in order to take tribute from Egypt.

34. And the king of Rome shall take possession of Jerusalem, and this is the sign of that handsome and tall king: the sign of the cross on his breast.

35. And they shall go to their country, and then the demons shall be bound for a period of forty years.

36. And there shall be rest and joy and peace in the whole world, and welfare shall be so great that rain shall fall without a cloud seven days.

<sup>1</sup> The translation is not certain. ተሆኖ means "not to care," or perhaps "have no regard for." But the original meaning is "to neglect," then we might add an ኢ "not."

<sup>2</sup> This is a literal translation of the Ethiopic text, which is undoubtedly corrupt.

<sup>3</sup> As a matter of fact, the Abyssinians would be able to take away a great part of the water of the Nile by damming up the Abbāy (Blue Nile) and turning it into the Hauwāsh (cf. the explorations of Mr. Hugues le Roux in his book *Ménélit et Nous*, Paris, 1902).